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ARCHÆOLOGY AND ETHNOLOGY.

Ancient American Bread.—Mr. S. P. Preston, of Lumberville, told me on April 1st, 1894, that he remembered his grandfather, Silas Preston, telling him how the latter, when a boy living on the farm now owned by Benjamin Goss, in Buckingham township, Bucks County, Pa., had seen Delaware Indians, about the year 1780, encamped in barked-roofed wooden huts near by, pound corn in stone mortars with stone pestles. They mixed the meal with water, and patting the dough into flattened balls with their hands, baked these cakes in the hot embers of their open fires. He did not tell his grandson whether they salted the meal, or—what was more important, if we want to try the experiment—whether the corn grains were pounded when old and well dried, which would be a difficult operation; when green and soft, which would be easier, or after previous parching, which would be easiest of all.

Franklin (Harshberger on Maize, p. 140) speaks of Indians, probably Delawares, parching corn grains in dishes of hot sand and afterwards grinding them to a fine powder, which kept fresh a number of years. Captain John Smith saw Indians roasting corn on the ear green, and when thus parched crisp, bruising it in a “wooden mortar with a polt and lapping it in rowles in the leaves of their corn, and so boyling it for a dainty.”

Parching loose grains well stirred in an open iron dish does as well as either of the above methods in my experience and gets over the first and main difficulty of producing the meal or dough with a stone mortar and pestle. This meal, as I have made it, from freshly parched grain, is the easily produced Mexican Pinol, carried invariably on long desert journeys in Chihuahua and Sonora—sometimes seasoned with herbs or parched cocoa shells and generally mixed with sweetened water as a strengthening beverage.

The taste of cakes made of parched meal, I find on experiment, differs as much from that of others made from fresh grain as it does from the flavor of bread made by Mexican Indians from Metate crushed grains previously softened in hot lime water; but, given the meal, the Lenape process of cooking the dough in the embers of an open fire is that to day in use by the negroes of Southern Maryland and Virginia. In an ash cake baked in the embers before me at Egglestons', Giles county, Virginia, in February, 1894, they reproduced the mode of the

Lenape cook, while with their hoe cakes, originally baked by the corn-field hands on hoe blades thrust into the wattle and clay fire places in log cabins, another Indian cake, that cooked on flat heated stones is imitated.

The Lenape word "Pone" (pronounced by the Delawares *ach pone*, and meaning baked corn bread), much used in Virginia to mean all kinds of corn bread, including the Johnny cake (baked on a greased board like a planked shad), is not needed to show that maize bread cooking—the best of it on the Atlantic seaboard, is a direct inheritance from the Indian.

Virginians justly despise all corn bread made north of Mason and Dixon's line. We use red corn instead of white, say they, which spoils the flavor, grind the meal coarse, which spoils the grain, and lastly, bake the meal (sometimes at mills) to save the frequent grinding necessitated in the South (once a week in summer and once in three weeks in winter) to prevent fermenting which destroys the vitality.

These alleged reasons may not fully account for the abominable corn bread of the North, but it is possible that the Indians had developed valuable modes of preparing the grain of their great plant, which neither Virginian nor Northerner have understood.—H. C. MERCER.

The making of New Jersey Coast Shell heaps in 1780.

—To learn from Mr. Preston that even these squatting, half-civilized Lenape, in Buckingham, as lately as 1780, went over to the sea to make shell heaps once a year, is to lessen our surprise at the man-made shell deposits of the New Jersey coast, for if these conspicuous remains of shell feasts were built up, not only by coast-dwelling tribes, but by an Indian population from a good range of interior country, we need not wonder that they are very large or suppose that they are very old.

The Indians were in the habit of going in a body several days' walk, said Mr. Preston, the elder, in April or May to the clam banks of the New Jersey coast, near New Brunswick. There they encamped for several weeks to feast on clams, and when they returned, brought to the old and infirm who had remained at home, bundles of clams slung in skins on pairs of poles running from shoulder to shoulder of two men.

Even their stone-pointed arrows were sometimes used, at that time by these tolerated stragglers, who had sold the land they lived on in 1737, as when during mowing season, they shot robins and "flickers" (golden-winged woodpeckers) in black cherry trees with bows and arrows and strung the birds on long cords. Land turtles

were cooked for food, as when Mr. Preston saw a woman throw an *apron* full into an open fire, while another poked the tortured creatures back into the coals with a pole till they were roasted. It was remembered as a good joke that during a boiling of lye and soap fat for soft soap, an Indian woman coming to the kettle in the absence of the cooks, was seen to grease her hair with the mixture.—H. C. MERCER.

The Hemenway Collections.—The trustees of the Peabody Museum of Ethnology, in Cambridge, received a letter from Mr. Augustus Hemenway offering them, on behalf of the trustees of the estate of Mrs. Mary Hemenway, the incomparable collection of archeological specimens gathered during the last seven years by Mr. Frank H. Cushing and Dr. J. Walter Fewkes in Arizona and New Mexico.

These collections are not offered as a gift, but merely as a deposit. The trustees of the museum have accepted the loan, and have offered a sufficient space for its display. It is probable, however, that the deposits will amount practically to a gift.

A condition of this deposit is that Dr. J. Walter Fewkes, who has been in charge of Mrs. Hemenway's archeological enterprises since Mr. Cushing was compelled, on account of continued ill-health, to retire, shall continue in charge of the collection, although, of course, under the direction of Prof. Putnam, the curator of the museum.

The collection, which may be divided for convenience's sake into two parts, that formed by Mr. Cushing and that by Dr. Fewkes, is now widely scattered.

The portion excavated in the vicinity of Phenix and Tempe, Ari., by Mr. Cushing, is at present stored in Salem, Mass., while some of the results of Dr. Fewkes' expedition to the Moqui Indians of New Mexico are stored at 42 Mt. Vernon Street, Boston, and the rest are on exhibition in the National Museum in Washington.

How soon these portions will be united in Cambridge has not yet been decided, but it is reasonable to suppose by next fall there will be a fairly complete display open to the public at the Peabody Museum.

The indirect cause of these collections was the explorations which Mr. Cushing carried on among the Zuñis of New Mexico. The Zuñis seemed to Mr. Cushing to possess remnants of certain customs and habits which might possibly be referred back to the prehistoric inhabitants of the ancient pueblos or towns, the big, low, communal buildings which lie in ruins throughout the southwestern part of the United States.

A thoroughly equipped expedition, the entire expenses of which were paid by Mrs. Hemenway, who had become interested in Mr. Cushing's project, started for Arizona in 1887. For three years a most thorough,

careful and scientifically conducted expedition was carried on among these pueblos under the direction of Mr. Cushing.

The collection of specimens, including almost every variety of pre-historic implement, utensil and ornament in use among the ancient dwellers, which Mr. Cushing obtained is the most valuable ever carried out of Arizona. There is nothing from the same region comparable to it anywhere. Even more valuable are the facts which Mr. Cushing was enabled to learn from his explorations about the life and religious habits of this heretofore mysterious race. As yet, however, the facts have not been published by Mr. Cushing, who, since his illness, has been employed by the national government.

The explorations of Dr. Fewkes were made during the summers of 1890, 1891, 1892 and 1893. They were confined exclusively to the Moqui and Zuni tribes.

Much attention was paid to the religious ceremonies of the Zunis. A set of phonograph cylinders, recording their religious songs, was obtained during the summer of 1890. The cylinders, of course, are preserved in the Hemenway collection.

A year or so later the magnificent Keam collection was acquired by purchase. Keam had been a trader among the Moqui Indians for twenty years. Like most Indian traders, he had acquired a collection of utensils and religious paraphernalia, collected with an idea to sell at some future day. He had refused to sell single pieces, keeping the whole lot intact for some future purchaser. Every specimen was labeled with a short description. In its numbers are included both ancient and modern articles—blankets, basket ware, religious and household pottery, kilts, dolls (which are made in the likeness of idols, serving as a sort of kindergarten instruction to the children in religion), in fact, almost every type of old and new, of everything in use among the Moquis and their predecessors. Not only is the collection the best in the world, but it must always remain so, for the Moquis have by this time become sophisticated by white civilization. Added to this Keam collection are the valuable supplementary collections gathered by the Hemenway expedition itself.

Thirty-five hundred specimens were beautifully arranged in the exhibition held two years ago in Madrid to commemorate the four hundredth anniversary of the discovery of America. These specimens were intended to illustrate the habits of the natives of New Mexico at the time of the landing of Columbus. They gained Mrs. Hemenway a personal letter of thanks from the Queen of Spain, and their curator the decoration of the Order of Isabella the Catholic.